

INDIA FOR CHRIST.

IN WHAT STYLE

SHALL WE LIVE ?

A LETTER

ADDRESSED TO HIS MISSIONARY BRETHREN

BY

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In what Style shall we Live?

DEAR BRETHREN IN THE LORD,—

My mind has been much at work of late upon the question—What mode of life should a Missionary adopt in order to have the approbation of his Master? Believing that Christ would not willingly have us remain in the dark concerning a question of this kind, I have studied the Word of God in the sure expectation of finding the needed light. The conclusions to which I find myself tending are so different from those which I suppose to be entertained by my brethren in this ministry, that it has seemed best before definitely making up my mind as to what is duty, to submit to them my views so far as they are formed, and solicit an expression of their opinion concerning them. I have felt considerable pain while revolving this matter, in view of the pain I might possibly give you by adopting a new standard of Missionary life; but this is in a measure removed by the reflection, that in adopting your present style of life you have acted on principle and conscientiously, as truly as I now am in addressing you; and that it will be no more difficult for you and

less painful, to give the reasons why your style of life is what it is, than for me to state the thoughts which have arisen in my own mind. Light is as much an object to you as to me ; by an amicable and earnest discussion light may be evolved, and cannot possibly be extinguished or diminished : and I conclude that you will welcome this discussion, and spare me a portion of your time sufficient to read, digest and perhaps reply to the following considerations.

HOW SHALL THE MISSIONARY LIVE ?

The question more fully stated is this : Shall the Missionary live as a rich man or as a poor man ? If, as a poor man, shall it be according to the European idea of poverty or the Hindoo ? Shall his style of living be luxurious, or comfortable, or self-denying ? shall his salary be large, or moderate, or as little as possible ? shall he have any expensive equipage, or a plain one, or none at all ? shall he have many servants, few, or none at all ?

Perhaps the opinion of some may be that this question is an unimportant one. The things upon which the Bible lays stress are of another and higher character. The great scope of the Bible is to lead Christians to set their affections upon things above, not on

things on the earth; and if they live with their affections detached from these things, it is a matter of comparatively little consequence, whether they detach these things from their lives or not. Two persons may live together in the same style and participate in the same comforts; but God, Who sees the heart, may know that the one is bound up in these comforts, while the other disregards them and has his treasure in Heaven. There is a wide interval between their spiritual natures; this interval, if not represented in their use of worldly goods, is in many more important things; and this suffices to God. I have at times been disposed to entertain this opinion; but recent study of the Scriptures leads me to reject it.

WHAT DOES THE BIBLE SAY?

The Bible does not represent the externals of a Christian life as unimportant. When Christ sent forth the twelve (see 9th of Luke), He with remarkable conciseness bade them preach the Kingdom of God, and with equally remarkable amplitude instructs them as to the mode of life they were to follow, taking up successively the questions of a scrip, a staff, gold, silver, clothes, coats, shoes, food and lodging. The same thing is observable in His directions to the seventy. Whether these

commands relate exclusively to the disciples of that day, or otherwise, is a question I do not here agitate. I quote them to show that the question—what sort of life is suited to the Missionary—is one considered by the Lord Jesus Christ as not unimportant. He has expressly declared it to be important, even in all its particulars and to its minutest details. He has caused these instructions to be recorded no less than four times in the everlasting Gospel. (See Matt. 10 ; Mark 6 ; Luke 9 and 10.) He has taken care to notify us concerning His own mode of life, that He hungered, thirsted, and had not where to lay His head. The mode of life of the apostles is described with a particularity and a frequency and an emphasis, that utterly forbid the supposition that this is a matter of inferior importance.

PAUL AS A MODEL.

It seems to have been the earnest endeavour of Paul to exhibit himself to the Church as a model minister of Jesus Christ ; and it cannot escape the notice of any one who contemplates his picture as it is portrayed in the Epistles, that the details of his manner of living have a prominent part in that picture. In 1 Cor. 4, 11, he writes: " Even unto this present hour we both hunger, and

thirst, and are naked, and are buffeted, and have no certain dwelling place ; and labour, working with our own hands." And that this was voluntary appears from the 9th chapter, where he says: "Have we not power to eat and to drink? . . . have we not power to forbear working? . . . we have not used this power ; but suffer all things, lest we should hinder the Gospel of Christ." And to the Thessalonians he writes : "Not because we have not power, but to make ourselves an ensample unto you to follow us." In 2 Cor. 6, he gives a catalogue of the proofs by which he substantiates himself among men as a true minister of a true God ; and among them appear " necessities, distresses, poverty, utter destitution." "As poor yet making many rich ; as having nothing and yet possessing all things." See also 2 Cor. 11, 27. It is impossible for me, in view of these and many similar passages, to escape the conviction that the question which I have introduced is one of consequence. We are, I think, to believe, upon the testimony of God's Word, that there is a style of life peculiarly adapted to the Missionary, and which Christ for reasons well known to Himself, whether obvious to us or not, greatly desires to see His servants adopt.

What now is that style of life? It is that style which is best calculated to convince an

ungodly, sensual world, that a divine power has been at work within us, transforming us, so that we are no longer, like them, engrossed by the pleasures of this world, but are possessed of a something that satisfies us independently of what this world can give. Men are carnal, and as carnal, God addresses them. He would give them sensible proofs of the Christian religion. The eloquence and logic of an angel would fail to arrest them, for the very reason that he is an angel; but let a servant of God give full proof of deadness to the world, that world to which they are so enslaved, and their attention is arrested. They are amazingly under the power of their appetites and lusts; and the sight of a man having all these in perfect subjection must startle them. But this inward victory will never be known to them, till its trophies are exhibited to their senses through the medium of the life. The high aims of the Christian can only be known to them by a demonstration parallel to their senses. So long as there is the least supposable foundation for scepticism, they will be sceptical about those high aims; and will refuse to believe the minister of Christ indifferent to comforts, and luxuries, and the gratifications of sense, and reputation, and distinction, until they see him throwing these all behind his back, and signifying by

his treatment of them the dis-esteem in which he holds them. Until that moment, though the Spirit be really in his heart ; though he be truly seeking the glory of God and the good of men ; though his affections be truly alienated from the objects of sense ; yet the world will not believe in his transformation, or impute to him any principles superior to those that govern themselves. And if it should so happen that the very things they seek after, which they feed their imaginations on when alone, dream about by night, converse about among themselves, labour year after year by fair means or foul to obtain, if these very things should happen to be found in the Missionary's life, will they not be fatal to the production of that evidence which the Gospel is aiming to produce ?

THE GOSPEL, OR A PURSE OF GOLD ?

Let a man with one hand offer the Gospel to a crowd of heathen, and at the same time be handling a purse of gold in the other, will they give much heed to his message ? No, he must put the gold out of sight if he would have them listen to his words. There is a fascination to them about the gold which binds up all their senses, and baffles all attempts to secure their attention to the Gospel. Money is their god ; they worship it and the things

which it procures. If when they come to see us, they find their gods with us, viz., money, authority, luxury, distinction, they will honor us because their gods are with us, and will envy us. But their respect will not be of a kind favourable to religious influence; nor will they be ready to discover the evidence that we are transformed from our original natures, or that omnipotence dwells in the bosom of the Christian Church. It is not sufficient that we do not idolize the things they idolize; we must openly and unequivocally disown those things. It is not enough that we can use those things without being contaminated by them; we are to reject them because they contaminate others, and because others will not reject them while we retain them. Men are carnal; and the evidences which spiritual persons can detect, are hid from them. Therefore the style of life which Christ enjoins upon us, is that which will tend to flash upon their very vision the evidence that we are born of God, and are looking to things unseen and eternal. This species of proof should come first; in itself insufficient, but indispensable as a preliminary. When they have received this, they will be ready to inquire for others; but till then they will be indifferent to others.

The glory of the Christian religion is not

only in the purity of its law, but in the sanctions of that law; not only in the beauty of its morality, but in its power to engrave that morality in the hearts of its believers. There is much excellent morality to be found in some of the sacred books of the Hindoos; but then their religion is utterly impotent to enforce the observance of that morality. There is but one religion that can really transform; and Christ would have the transformations its effects exhibited to the eyes of men. "Let your light so shine before men that they may see your good works, and glorify" not you, but "your Father which is in heaven." It is not enough that God is the witness of our renewed nature; that the spiritual in heaven and earth behold it; but an ungodly carnal world must see it. The apostles could say, "We are made a spectacle unto the world, and to angels, and to men."

WHAT WAS PAUL'S OBJECT?

The style of life which is adapted to give proof in favour of Christianity, is also adapted to exhibit it, and make beholders acquainted with the great characteristics of the Gospel. In 2 Thess. 3, 8, Paul says "We wrought with labour and travail, night and day, . . . Not because we have not power, but to make ourselves an ensample unto you to follow us."

Paul was not necessitated to support himself by his own hands there; and seeing that he was a solitary representative of Christ and depository of Christian truth in the midst of that heathen city; seeing that his time as a minister of the Gospel, was of unspeakable, incomparable value, it is a thing to be wondered at that he did not avail himself of the means of subsistence furnished him in the providence of God. It would seem that if ever there was a minister of the Gospel called upon by his position to let work alone and give himself exclusively to the Gospel, it was Paul in Thessalonica. If then he could so profusely sacrifice his time, how much importance must he have attached to the end in view, viz., the exhibition of a model life. I do not cite this in favour of the notion that ministers should support themselves by their own hands; but as showing in what great account he held the outward exhibition of those principles which Christ had implanted in him. Though filled with the Holy Ghost, he left off preaching and went to work; and what for? why he aimed at no other thing in working than in preaching. In fact it was a part of his preaching, and regarded by himself as indispensable. It was, as it were, the interpreter of his oral preaching, without which the latter would not have been understood by the people.

OUR LIVES MUST PREACH !

And we may preach the Gospel for hundreds of years in India by word of mouth, and by the printed page ; but until it be incorporated in our life, and that too in a way adapted to the dull apprehensions and sensuous natures of the Hindus, they will not understand it. The power of the human mind to remain ignorant of divine truth under the most vigorous and long continued efforts to enlighten it, is one of the mysteries of human depravity, and one which will continue to meet us and dishearten us till we adopt the apostolic way of blending the language and the life. Whether we will it or no, our manner of life is the great interpreter of our Gospel, to the people we dwell among. They hear us say : " Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple ;" and to know the meaning of these words they look to our life. If its true interpretation is not found in this, then its true interpretation will never reach them. If they see there, instead of a vacuum of the things they covet, an abundance of them, the words have at once lost all their life and power. Five times, speaking by the Holy Ghost, Paul enjoins upon us to follow him, as he followed Christ. To Timothy he says ; " Be thou an

example of the believers." To Titus: "In all things showing thyself a pattern of good works." The Missionary must be a pattern man; and render his life an irresistible sermon on the words: "Love not the world, neither the things that are in the world."

GOING DOWN TO THE LEVEL OF THE
MASSES.

These considerations lead inevitably to the conclusion that Christ would have us exhibit in our mode of living, to those we preach to, and in a manner comprehensible to them, those principles of the Gospel which are susceptible of being so exhibited. And here one remarkable feature in the position of a Missionary to the heathen, presents itself to our notice. He may go so far in self-denial as to exhibit this grace to the circle in which he was brought up. He may go farther, even so far as to exhibit it to the Church at home generally. He may go farther, even so far as to exhibit it to his brother missionaries. Yet, after all this, he has not even begun to exhibit it to the heathen. This is owing to the great poverty, plainness of living, and absence of comfort in the heathen, compared with Christian nations. That style of living which would be decidedly moderate at home, is princely in the eyes of the natives of India. One or two hundred pounds a year

makes a man almost a nobleman in the estimation of the mass of these natives, and they are utterly without a faculty to discern in the life of such a one, the exhibition of self-denial.

THE MISSIONARY BELONGS TO THE
"SAHIB-LOG."

There exists between the *Sahib-log* and the natives a vast interval; and the former are virtually, in respect to the position they occupy, the nobility of the land. To see them the people must look up. In their hands are the treasures of the land, at their disposal the offices, and in their favour reputation; and those whose aspirations are for these things, look to them. They occupy one level and the people another. Now if the Missionary of the Gospel be identified with them, he will be clothed with a certain external superiority, altogether in the way of his exerting such an influence as flowed from the life of Paul and his fellow-labourers. When the Missionary Sahib goes into the Bazaar to make known the Gospel, he will be as one standing on a pedestal. The people will look upon him as one who is above them in the worldly scale; and while he and they occupy positions so unequal, they will remain ignorant of the true principles of the Gospel. It may be that in order to

reach a position which seems to them elevated, the Missionary has really descended much ; it may be that in leaving his native land and the bosom of his loved church to take up his abode among heathen, he has made a sacrifice greater than they can conceive of ; but it is not a sacrifice palpable to their apprehensions ; and they will simply view him as occupying a position which they would love to occupy. He must destroy that pedestal from under him, if he would embody to their eyes the doctrine which Christ made so prominent, "Deny thyself and take up thy cross and follow Me." As he has renounced his native land, he

MUST RENOUNCE HIS SAHIBSHIP.

In the providence of God there is given him this opportunity of showing to the heathen the all-sufficiency of Christ, and the indifference felt by Christians for those things which constitute the elysium of the world. Those steps in his course of self-renunciation, which preceded his arrival among the heathen, are hid from them ; but this is one that will meet their eyes, and deeply impress their minds.

If it be said that there is something in these adventitious distinctions that give us an influence over the native mind, and that we have no right to throw away this influence, I would

in the first place suggest that no account is made of this sort of influence in the Bible, and in the next place ask whether anything in actual experience shows it to be of value. How long and in what plentitude have we enjoyed it, how ample the experiment made; yet what are the results! Those who have been attracted to us by means of the worldly advantages connected with our position, how insensible have they remained to the religious influences we have sought to exert. How common the remark that those who have served us longest, and derived the largest emoluments, are those who appear least affected by the Gospel. And if from this number, in the course of many years, one, two, or three converts be gathered, the mixture of worldly and religious influence to which they have been subjected, manifests itself in a vitiated and obscure piety. Our true weapons are not carnal. If we have worldly ends to accomplish, then this worldly influence is valuable; but if we aim at Gospel ends, it is at the best worthless. It may be favourable to false religions, but is doubtless adverse to the true. We conquer by renouncing such advantages. When we are weak we are strong.

A PROBLEM OF PROBLEMS.

If it be said that the Church at large, even

the most pious and devoted portion of it, demand no such thing at our hands, and pass no censure upon our present manner of life, I admit it; and beg in reply to present the following consideration. Missionaries are placed by Christ in the van of the Church; and He does not expect that the main body of the Church will be keener sighted to discover truth than they; but on the contrary that they, as true pioneers, will be first to see what is yet unseen, and afterwards to instruct the Church to see it. In the body of the Church there exists no power to redeem the Church from a low state of piety to a higher. How to effect this is the problem of problems. The tendency in the world is for each man to model his conscience upon that of his neighbour; and this tendency is of overwhelming power and universality. The same tendency exists in the Church; and the members of it generally cannot possibly find in the Word of God any higher standard of Christian duty, than is reflected in the lives of the more pious of their number. How stupendous the measures adopted by Christ at the beginning of our dispensation, to re-create the conscience of the Church. Having become a man, He selected twelve from the lower walks of life, separated them from the mass of believers, and, taking them into closest intimacy with Himself, proceeded to delineate

before their eyes, in His own life, the true standard. Finally, having by His example and instructions and by the Holy Spirit moulded them to His liking, He gave them, and in them, a new and right Christian conscience to the Church. How unspeakable the gift! And vast consequences depended on the careful perpetuation of that standard! For when, after a century or two it was lost, it remained lost. For more than twelve centuries a darkness brooded on the Church, which she was impotent to remove. There appear to have existed some few true Christians in the Roman Church, as Thomas á Kempis and others; but these good men, though lovers and students of the Bible, could study it to the end of their lives without ever surmising that popery with her monstrous errors was not in it, or that it contained doctrines unmitigably hostile to the system of popery.

LET US HEARKEN TO LUTHER,

"Learn from me," he says, "how difficult a thing it is to throw off errors confirmed by the example of all the world, and which through long habit have become a second nature to us. Though I had been seven years reading and publicly explaining the Holy Scriptures with great zeal, so that I knew them almost by heart, I yet still clung

with obstinacy to popery." And what a striking illustration of this have we in the utter and universal disregard shown for fifteen centuries to the last great command of our Saviour. During all that time this ponderous command lay lightly as a feather on the conscience of the Church, and good men could live and die without ever once suspecting their obligations to evangelize the heathen. It was by the work of the Holy Ghost upon the conscience of individuals, that God effected the Reformation ; and it was in the same way that Christ brought again to the understanding of the Church His last command. And in all probability this piecemeal resurrection of the Word of God has but begun, and magnificent truths are lying there, as in a mausoleum, undreamt of by us ; yes, doubtless there are discoveries of Christian duty, as well as of the riches of Christ's grace, yet to be made, no less startling than those we now rejoice over. Therefore it will by no means do for us to adopt the conscience of the Church as the measure of our own, but rather resist it in its poverty and narrowness ; and with great ardour seek to vivify and embody in our own lives, those principles which are yet uncomprehended in it. All things considered, it were a burning shame for us to be satisfied with that

MEAGRE VIEW OF OUR RESPONSIBILITY

which the Church entertains. And if the Church makes a disproportionate estimate of the comparative responsibility resting on her and on us, with that mistake we have nothing to do; the great mistake which it concerns us to rectify is in the defective notion entertained of our responsibility compared with that which Christ entertains, and so abundantly displays in His word. He has written our responsibility in the lives of Paul and Peter and John; has promised us grace as unbounded as they enjoyed; and will expect us to answer for any falsification or reduction of the apostolic standard, brought to pass through our lives. The leaders of the Church and the main body of the Church are connected by a chain, and by the full length of that chain are separated. She considers it her privilege to be at a certain distance from them; and while so much of her pristine corruption remains, she will use that privilege. They, seeing her inferior standard, make war upon it; but in vain. There is but one way in which they can elevate her; it is by going higher themselves. She will rigidly maintain the existing interval and the existing connection; in order to maintain them, she must reach a higher consecration. Then will be

fulfilled the word of the prophet Isaiah : "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."

AN EAGLE SHORN OF ITS WINGS.

The Gospel is represented as something swift-moving and powerful. It is compared to fire, to a runner, and the wings of an angel flying in the free heaven are given to it. But what has it been in India? Like an eagle shorn of its wings, a smothered flame, a sword all hacked and rusty. To account for this modern paralysis of our glorious Gospel, we have had recourse to the strength of human depravity on the one hand, and on the other to the sovereignty of Him we serve. But the glory of the Gospel is in this very thing—that it is omnipotent in the face of human depravity, and of the allied forces marshalled under Satan; that it is omnipotent with respect to the very maturity and utmost perfection of sin. As respects the Divine sovereignty, I acknowledge that it becomes us blind mortals, led in a path we know not, greatly to reverence this attribute of God. But until we have made full proof of the measures indicated in the Gospel, until we have done the things commanded us, we cannot conscientiously account for the apparent

decrepitude of the Gospel by referring it to a decree of God. There are decrees of God which relate to our present conduct ; and there is good reason to believe that by obeying these we shall fulfil the conditions upon which success is depending. I do not suppose that by conforming to apostolic simplicity and self-renunciation, we shall necessarily convert souls. We might make all the sacrifices mentioned, and without the descent of the Spirit things would go on as they have hitherto done.

THE GREAT ARGUMENT.

But the great argument is this, that we would thereby honour the Word, and Him that gave it, and secure a larger measure of the approbation of our Master than we now enjoy ; and would consequently be justified in expecting the answer to our prayers for an outpouring of the Spirit. Our Saviour, though the Lord of all Grace, is an absolute Master. In all His dispensations, from the foundation of the world to the present time, we clearly discern this controlling principle, namely, a withholding of the blessing until the appointed conditions be fulfilled. Though we believe not, He abideth faithful. If we dishonour His word, He will honour it. With all His boundless compassion to a dying world, He does not hesitate to stretch a heaven of brass over the

whole circumference of a disobedient Christendom, until His servants arise and loose the Bible from its convent chains. He leaves the heathen under the unbroken sway of the prince of this world, for fifteen centuries, till individuals present themselves in the Church and re-utter the long-lost words: "Go ye into all the world, and preach the Gospel to every creature." If then it appears that the standard of self-denial in the primitive Church is in any sense a standard given to us, we may well believe that the decree concerning the salvation of the heathen is a decree postponed to that which requires our conformity to that standard; and that this our conformity will be the signal for the outpouring of those treasures which have been hitherto detained so unwillingly upon the Throne of Grace.

THE EXCEEDING GREAT AND PRECIOUS
PROMISES

that stand out upon the front of God's Word, how long have they refused to yield virtue to our touch! They have seemed to say to us, "Jesus we know, and Paul we know, but who are ye?" Our garb and lineaments are strange to them. In vain we protest that Christ is in our hearts; "we know you not," they say, and add: "He that saith he abideth in Him, ought himself also so to walk even as

He walked." To show that Christ is in us, we must put on Christ, as one puts on armour; we must be found in Him; we must bear about *in our bodies* the dying of the Lord Jesus; we must be conformed to Him in His terrestrial and mortal image, that we may hereafter wear His celestial and incorruptible likeness. As there was a twofold transfiguration of Christ, one downward, from glory to deepest abasement, and the other to glory again; so there is to be a twofold transfiguration on our part, first, through the deposition of the world's vain paraphernalia, and afterwards by our glorification in the likeness of the heavenly Christ. If we suffer with Him, we shall also reign with Him. Therefore did Paul so passionately desire to experience the fellowship of His sufferings, to fill up that which was behind of His afflictions, and be made conformable to His death. "Let this mind be in you which was also in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and became obedient unto death, even the death of the cross."

LET THIS MIND BE IN US.

The objection may be made: We are in a

hostile climate, and a due regard to the preservation of health demands the observance of the habits we have adopted. But this objection fails, if there is any force in what has been urged. The adoption of the primitive standard has been urged on the ground that it is authoritatively enjoined : that the command "Go preach the Gospel," cannot possibly be fulfilled without it ; that it is essential to the triumphs of the Gospel. We are under obligations to preserve our health as we are to love father and mother, and wife and children, and brethren and sisters ; but in Luke 14, 26, Christ has subordinated these obligations to a higher. Our great end is to be the glory of Christ ; when the preservation of life and health may be a means to that end, we are to preserve them ; when the sacrifice of them may be a means, we are to sacrifice them. "Christ is to be magnified in our bodies whether it be by life or by death." Christ and his glorious characteristics must be manifested ; this is necessary, and nothing else is.

THE SERVANT AS HIS LORD.

Beloved brethren, as we are to stand before the great God and our Saviour in the day of account, let us remember the word of Christ ; "The servant is not greater than his Lord."

It is to be feared we have made ourselves greater than our Lord. The servant who labours less than his master, consults ease, comfort, luxury, more than his master does, moves in a social sphere higher than that in which his master generally is found, refuses to be partaker of His master's penury, ignominy and danger, such a servant makes himself greater than his Lord, such a disciple makes himself greater than his Master. The relations are thereby reversed, and every one would be ready to exclaim at a glance that the master is the servant, and the servant the master. Is it not enough that the world disdains Christ, desires His abasement and humiliation, and would be content to have Him for its galley-slave? Is it not enough that the world has a hand to smite Him with? a rod to scourge Him with? a mouth to mock Him with? has thorns for His head, nails for His hands and feet, and a spear for His side? but must we too lord it over Him?

MUST WE SIT WHEN HE STANDS,
ride when He walks, live in fine mansions
when He has no place to lay His head,
and fare sumptuously when He hungers
and thirsts? O shall we not, my brethren,
in the midst of this apostate, Christ de-
spising world, manifest a generous and a

true-hearted devotion to our Master? Shall we not take up the language of John, "He must increase, but I must decrease?" "If any man serve Me," said Christ, "let him follow Me; he that hateth his life in this world, shall keep it unto life eternal; except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit." Here is a precious promise of much fruit; but it is at the other side of a certain death to be accomplished, the death of self, of honour, of distinction, of ease. Let us die this death; let us be crucified unto the world and the world unto us. A master commits no injustice, when he says to the servant who is come from the field, make ready wherewith I may sup and gird thyself and serve me; and surely Christ makes no unjust requisition when He says, "the disciple shall be as his Master."

Other arguments which will present themselves to your mind, I forbear to dwell upon. One, respecting the influence our manner of life will have in determining the tone of piety and consecration in the Native Church of India, seems to me of incalculable weight.

My dear brethren and fellow-servants, are the views I have stated erroneous? Are they without a proper warrant in Scripture? And am I chargeable with rashness or arrogance

in thus making them known to you? I hope I may not incur this censure. I have gone warily and reluctantly about this business, chastised to it as it seems to me, by the Spirit of God. May that Spirit guide us into the truth and make us mighty in the Scriptures, those Scriptures which were given that the man of God might be perfect, thoroughly furnished unto every good work. And whatever opinion you may form of the views I have expressed, believe that my earnest desire and unceasing prayer shall ever be for your most intimate union to Christ, and your much fruitfulness in Him.

G. B.*



* George Bowen died in February, 1888. During the whole of his missionary career he consistently practised the views on simplicity of living which are set forth in these pages.

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